

Moon 1968 struck

The Birmingham Post, Monday, April 29, 1968

Race work cha

I met this nation—America—in the grip of the fear of communism. Added to that was another America which had neither lost heart nor abandoned Martin Luther King's vision of a promised land, of one America and of one world, under God. My State Department hosts, far from impeding meetings with America's alternative society, went out of their way to be helpful. I heard Daniel Ellsberg address a thoughtful academic audience in the chapel of Harvard University. The US Information Service arranged a meeting with Mr. Randall Forsberg, one of the intellectual leaders of the

The words of Randall Forsberg, one of the intellectual lynchpins of the

A congregation of 1,000 included the Lord

DEX

John
Berbiers

THE REFORM of the calendar and attempts to establish Easter Day on a fixed date have always proved a thorny problem. Already in the second century AD disputes arose among the Christians about the proper time for celebrating Easter—a festival upon which all other movable feasts depend. The path was, however, made smoother since the Ecumenical Council of Vienne in 1311 declared themselves by an overwhelming majority in favour of fixing Easter on the second Sunday

EXPERIMENTAL ZINE INDEX

In the old Julian calendar the first year of which was January 1 of the year before the tragedy of Christ, and the gentle

Multicultural Experiments

THE CATHEDRAL CHURCH
OF ST MICHAEL COVENTRY

in the Civic Life of a Cathedral

stand potential enemies so
that his children and theirs
might survive.

#1

THANKSGIVING FOR

COVENTRY • 2025

MARTIN LUTHER KING
KING
January 1929
4 April 1968

I have returned.

CO-COMPOSED BY

Nirmal Puwar and George Kalivis

FUNDED BY

The British Academy

PUBLISHED BY

Mattering Press

WITH THE SUPPORT OF

Coventry Cathedral

Goldsmiths, University of London

This publication is part of the British Academy Innovation Fellowship project **Multicultural Experiments in the Civic Life of a Cathedral**, led by Professor Nirmal Puwar.

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Mattering Press



Goldsmiths
UNIVERSITY OF LONDON



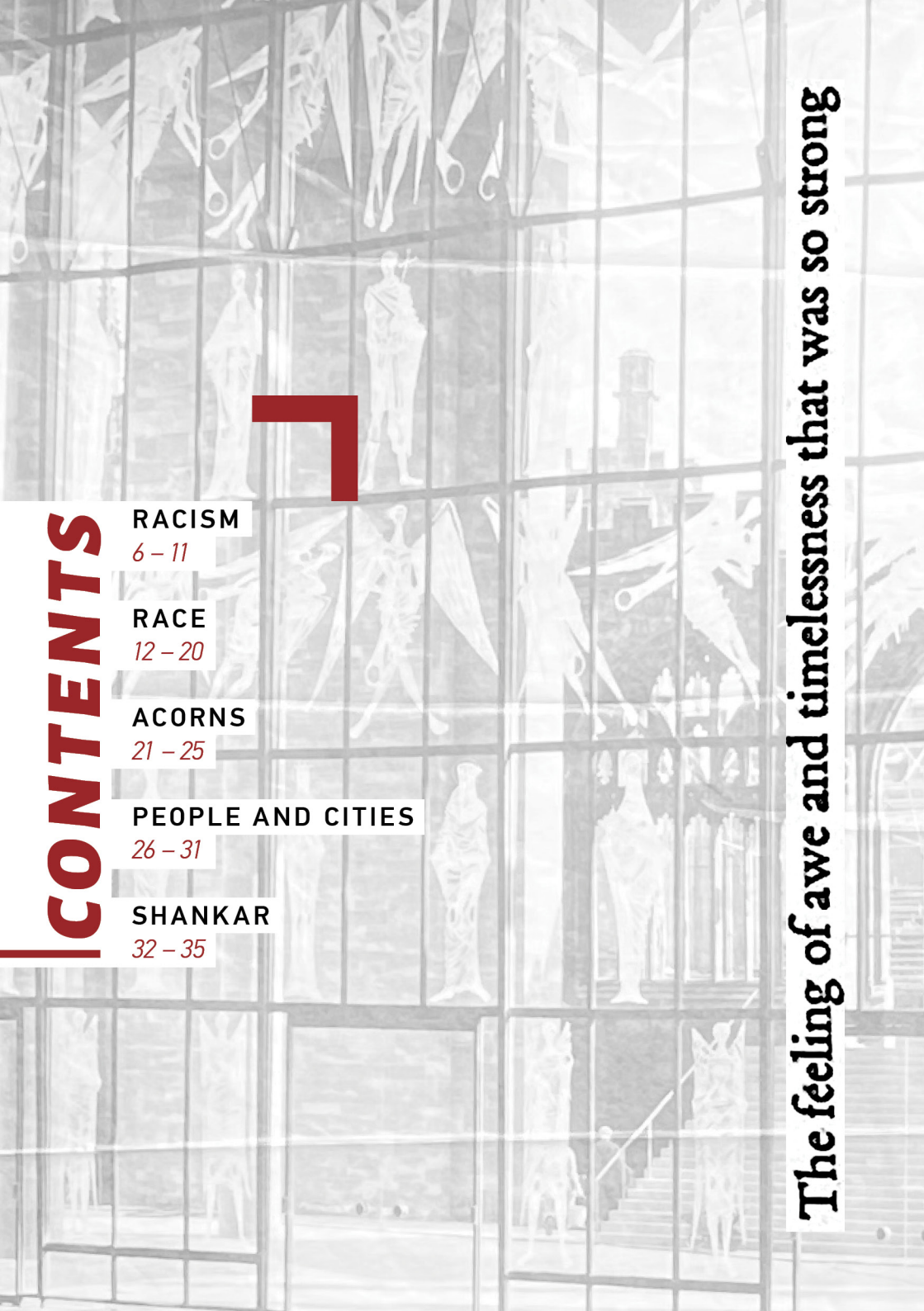
Racism: Race: Acorn: Berry: Living Sculpture: Hearing: Rock: Shankar: Holocaust

This **Experimental Zine Index** moves laterally, making zigzagging shifts between existing categories, helpful labels and unlabelled materials. Criss-crossing connections across boxes, loose newspapers, photographs and slide negatives lead to further questions and searches of stories out of the usual frame of references. An indexicality of relations layers collaged fragments of what is filed or yet to be filed. An arresting back-and-forth of correspondences threads a living archive, inviting a concertina of scattering searches inside and outside archival rooms. Searching for specific keywords provides an indication of the interconnected tapestry of multicultural experiments in the civic life of the cathedral from the 1960s onwards. The search terms knit webs of connections spreading across material archives.

Nirmal Puwar



Caution:
Heavy boxes



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RACISM

6 – 11

RACE

12 – 20

ACORNS

21 – 25

PEOPLE AND CITIES

26 – 31

SHANKAR

32 – 35

The feeling of awe and timelessness that was so strong

A clouded view from the m

Type in "racism".

2 items are displayed:

of the promised land, but I
et there with you, that we
and you to know that we as
people will get to the prom-
ised land. So, I'm happy
night."

IS was Martin Luther
King, speaking in Memphis
years ago. The next day
was shot dead.

have just returned from
America. Was it now more
the promised land? I
not been there since the
es and was renewing a
estab- relationship estab-
e in the turmoil of that
e. It was then, too, that
e both to love and to
Russia. Two dynamic
nations so different
et with so much in
n. So much misuse of
and yet such capacity
e. So much injustice
et so much warm

three intensive weeks,
rest of the Reagan
ration, I was able to
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ant. In fact
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struggle
ity, it own soul.

r of the gun has
oken. Neither has
m. The two red-
in conflict.
a conflict that is
wider than the
movement's chal-
iddle America.
of the poor and
al communities
closely related
e movement.
t much more

probably still
most open
come as a
a view of
anathema to
his ideolo-
ut no door
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or less in-
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National
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hall offi-
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room of

Memorial to

MARTIN LUTHER KING

Sunday 28 April 1968

at 3 p.m.

walking

1

PA2506/12/1/92

/ File relating to Services: Martin Luther King

1968

Contains information relating to a special service for the remembrance of Martin Luther King, assassinated in Tennessee on 4 April 1968, some newspaper cuttings condemning racism in Birmingham as a result of Enoch Powell's sentiments, the formation of the Black People's Alliance in Leamington, chaired by Jagmohan Joshi, and information relating to the life of Martin Luther King.

previous reference: S7

The gentle men and beautiful women who are respon-

I thought of that answer when, three days later, I saw an anti-gun lobby poster at the entrance of a church. It informed me that each year more than 10,000 Americans

Martin Luther King: "We must accept the cynical notion that nation after nation must spiral down a hell of thermonuclear war. I believe that unconditional love will be the final word in religion. That is why right temporarily defeated is stronger than evil triumphant."

Long before his death King was to appraise the relevance of non-violence to the struggle for justice at a global level. In his last book, *Ch*

The Voice of Martin Luther King

the earth like brothers

26 April
1968

PA250612/11/92
Martin Luther
King

NOTE: The choir will occupy the choir stalls.

Memorial to
MARTIN LUTHER KING
Sunday 28 April 1968
at 3 p.m.

2,500 orders of service 1500 tickets available (submitting to seats in the nave) from Book-
ing and Coventry Council of Churches

SEATING
President's stall: the Rev. J.D. Hanger (Presiding Minister)
Behind President's stall: the Rev. J.D. Hanger
Behind President's stall: the Rev. J. Leeson
In the nave, front left: Mr. J. Rightcliffe (Linger)
Mr. J.D. Foulke (Reader)
In the nave: The Lord Mayor and Lady Mayoress
Choir stalls: some members of Chapel's choir are engaged to sing and to be admitted to the Executive of the Coventry Community Relations Council. The choir will sing the hymns and will be conducted to sing before the service by the Rev. J.D. Hanger.
The Public Relations Officer will tell the President's singer how many members of Chapel will attend. She will tell Mr. Hanger how many seats are available for his party.
NOTE: The choir will occupy the choir stalls.

PROCESSION
2.00 Close the Cathedral to visitors
2.10 Admit ticket-holders to the nave; stand in the Choir stalls, or to places along the walls of the nave.
2.30 The President receives the Lord Mayor at the west door.
There will be a SUTTERING COLLECTION.

PUBLIC ADDRESS
Microphones at pulpit, lectern, chancel lectern, President's stall. The loudspeaker in the Choir stalls is to be used.

3 Verses
Hymns at the Pulpit and over choir's bell.
The Bishop wears chalice, or gold cope and mitre over all and sits, at his elevation.
Bishop's Chaplain: *Prayer* (15-20)

Distribution: Bishop of Coventry
President
President (2)
Public Relations Officer
President's singer (1)
Public Relations Officer

Notes in King's book.

Coventry Evening Telegraph, Thursday, April 11, 1968

Tickets for Cathedral service to Dr King

Evening Telegraph Reporter

TICKETS are to be issued to people who want to be sure of a seat at the thanksgiving service to Dr Martin Luther King in Coventry Cathedral.

The Baptist community in Coventry associate with the Cathedral in inviting to the service all who wish to honor Dr King's memory.

The service will be at 3 p.m. on Sunday April 28, and the Rev. Richard Hanger, Minister of Queen's Road Baptist Church, Coventry, will act as presiding minister.

The President of Coventry, Mr. J. D. Williams, will preach. Tickets will be available from Saturday April 20 either by post from Mrs. Isabel Burman, secretary of the Coventry Council of Churches, 11 Priory Row, Coventry, or to persons from the Cathedral Rectory.

The Cathedral's capacity will be stretched to its limit to try and accommodate all who wish to come, even if they have no ticket. It was stated.

THE CATHEDRAL CHURCH
OF ST. MICHAEL, COVENTRY



A THANKSGIVING FOR
MARTIN LUTHER
KING

15 January 1929
4 April 1968

SUNDAY 28 APRIL 1968
at 3 p.m.

To our most bitter opponents we say: 'We shall match your capacity to inflict suffering by our capacity to endure suffering. We shall meet your physical force with soul force. Do to us what you will, and we shall continue to love you. We cannot in all good conscience obey your unjust laws, because non-co-operation with evil is as much a moral obligation as is co-operation with good. Throw us in jail, and we shall still love you. Bomb our homes and threaten our children, and we shall still love you. Send your hooded perpetrators of violence into our community at the midnight hour and beat us and leave us half dead, and we shall still love you. But be ye assured that we will wear you down by our capacity to suffer. One day we shall win freedom, but not only for ourselves. We shall so appeal to your heart and conscience that we shall win you in the process, and our victory will be a double victory.'

Hot versus cool

A SIGNIFICANT result of Mr. Powell's speech in Birmingham last weekend is that he has forced many people to think about a matter which they tended to put out of mind. The debate that has followed has shown to everyone that the problems involving immigrants will not solve themselves, and involve the whole community.

It has shown also that when things go wrong in our society, we cannot justifiably put all the blame on coloured men, women, and children—the start of term difficulties at Birmingham's primary schools last week are a good example.

As a result of the aftermath of Mr. Powell's speech, people are now realising that, in seeking to put things right, we must stand back coolly and decide how to accept the challenge. This weekend the heated demands for a ban on immigration have been he pressing in h ly living

Commemoration

Two church leaders struck exactly the right note yesterday at memorial services to Dr. Martin Luther King. The Provost of Coventry Cathedral, the Very Rev. H. C. N. Williams, spoke of the hypocrisy of condemning hate in Birmingham, Alabama, and applauding it in Birmingham, England. Violence breeds violence, he said, not only the violence of vicious action, but the violence of vicious words. And the Rev. E. Payne, vice-chairman of the central committee of the World Council of Churches, pointed to the need for restraint in word and deed, and showed that it is not in the United States alone that people must now decide their basic attitude to men and women of different colour.

That such calls are timely was well illustrated yesterday when a new organisation was formed at a meeting at Leamington. This is the Black People's Alliance, which will, said Mr. J. Joshi, convenor of the steering committee, take militant action in every sphere of life as a defence against

We are witnessing

Who eats lunch together?

What percentage of workers are black? White? Female?

2

PA2506/17/3/8

/1-32 File relating to People and Cities Conference

1968

Contains reports and newsletters re. Urban Africa, inventory of racism (Chicago), correspondence with the institute on the Church in Urban-Industrial Society, the 1969 Ekistics month JSAC grapevine newsletter, notes on urban-industrial mission's literature and training, a report on Human Rights and the Liberation of Man in the Americas, and other community reports.

previous reference: P30 (8)

a transformation

PARSOG 17/3/8

32 items

COMMITTEE FOR ONE SOCIETY
40 N. ASHLAND AVE
CHICAGO, ILL. 60607
829-1272

Working Paper #1C
November 18, 1968
INVENTORY OF RACISM

Alvin Pitcher, Director

INVENTORY OF RACISM: How to look for Institutional Racism.

I. Employment:

What percentage of workers are black? White? Female? At each job level?
How are employees recruited?
Does company have stated policy regarding equal employment opportunity? What is it? Is it publicized within the company? In the community?
Is an employment agency used?
Where are openings announced?
Are openings announced to current employees only?
Are jobs advertized in news media?
Are openings in higher levels made known to present employees?
Are jobs advertized in Black community news media?
What is turnover - Black/White?
Does the company use or have an employment center in the ghetto?
Is there an aggressive policy - visiting high schools, scholarships and job promises made to students in high schools and colleges if students engage in particular programs?
What kind of application is used? Does it contain discriminatory and/or unnecessary questions?
Who does the interviewing - black or white persons?
What training does the personnel director have in dealing with and understanding different people?
What are the criteria for different jobs? Are they objectively and consistently used? Are they written down? Can they be written down? If not, why not?
What are salaries at each job level?
Are salaries uniform among employees at each level?
How are people promoted within the company?
Are there mechanisms set up to train for promotion?
Who gets information about promotion?
Is promotion a possibility for all employees?
Is promotion a formal process or is it the result of social contacts?
Who rides together to work?
Who eats lunch together?
Do employees belong to social clubs, etc., outside of company where company business gets done?
What kind of special counseling and coaching is provided?
Is special counseling provided to help black employees face problems of competition with more aggressive and prejudiced white employees?
Is company and/or union newspaper used to announce new jobs, programs, promotions?
What kind of images are projected in the newspaper?

BACKGROUND

at the World Council of Churches.
we need to check with Dr. Kittagawa.
one with whom we can work very easily.

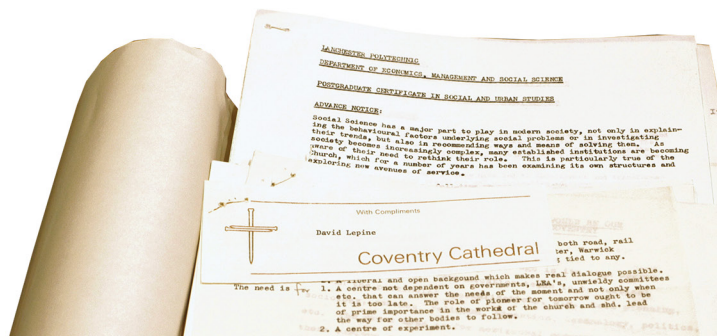
Cordially yours,

Marshall L. Scott

MIS:mb

facing the world

Social Science has a major part to



Typing “**race**” into
the search catalogue
brings up **29** entries,
including:

terrace x 5
grace x 8
Horace Dammers x 4

and these **3** items:

I wonder if the sub-headings on page 2 need amplification. Would some sort of link with a university be good?

We have already held an annual CHORAL COURSE for boys intending to sit for Choral Scholarships at the universities - it is continually in danger because it is dependent on accommodation in the Lancaster and lacks adequate accommodation for both teaching and social needs - feeding of reasonable quality is a real problem. (But, I think, has been the only one of reasonable quality in the world of the church and the cathedral acts as a centre for the Diocesan Church Choirs Association.)

The BSCW could, I believe, make real use of some of the space of all sorts dealing with the church and make two smaller rooms for 20 each. These might possibly be used for a variety of purposes. The Director would need a study and a provision would need to be made for an office and secretary. The future of present

PA2506/1/5/3, 11-10
Previous ref. A50(3)
Not Sub-numbered.

But, of course, this will all prove fruitless if there is continued discrimination in jobs and housing and resistance particularly by unions and employers to the new provisions of the Race Relations Bill 1968.

t caused a parallel reaction among the communities, and the following months saw a

Canon Dick Wootton, British & Foreign Bible talks with Asian Christians after preaching in the cathedral.

play in modern society

Communi

Com

The National Committ
grants will shortly becom
Commission. With incre

1

PA2506/1/5/3

/1-18 File containing correspondence relating to the establishment of the Study Centre

1970

Contains correspondence relating to a proposed study centre established by the Cathedral to allow people to study and have conferences about the relationships between races, religion, industry and the like, to make communities work closer together, and funding issues related to this.

previous reference: A50 (3)

* Additional materials were found outside the catalogued boxes on the shelves, in the cathedral Network newsletter.



Race Relations and Responsibility

Drama in th

the Unity of mankind

Plus many other news

This course is a one year full-time course intended for clergy and others involved in Community work and aims to provide a thorough academic background in those social sciences which have a direct relevance in the role of the Church within the community. It includes the following main subjects:

- General and Social Psychology,
- Sociology
- Social Policy and Administration
- Economic Problems and Policies
- Social Work
- Urban Studies

The Church is in a unique position in society and the clergy could have a major part to play in organising community activities in the future. In preparing this course the staff have been guided by the view that there is a great deal of potential leadership in the Church which if given adequate expression could contribute to the solution or amelioration of some social problems.

It is appropriate that the proposed course should be launched at a time when society in general is recognising community problems and when an increasing volume of research is being devoted to the subject. Coventry is a developing centre for social action, research and social work training. The Lanchester Polytechnic has been offering a whole range of degree and sub-degree courses in the social sciences and particularly in social work and is also associated with the national scheme of Community Development Projects. The Postgraduate Certificate in Social and Urban Studies represents a new and important development in this field. It will be concerned with present day society and the changes that are occurring in it, the changing nature of the social services, personal counselling, problems of urban living and the role of the Church in contemporary society.

The course, subject to a final approval by the Department of Education, Science is planned to commence in September 1970 and consist of three ten week terms. Full details and application forms will be available in due course.



THE MIDLANDS

PA2506/4/1/31

**/1-16 File containing Coventry Cathedral Drama
Course Information**

1968

Contains information relating to the Drama and Literature course, Life in a Modern City course, The Cathedral at Work Course, Art, Drama and Ourselves Course, The Cathedral Belongs to Us course, A Valid Spirituality Today course, Why a Cathedral course, Worship Workshop, The Cathedral and its Ministry course, The Issue of Race: Drama Workshop and War and Peace course. Courses are mostly residential and held at Kennedy House.

previous reference: D3 (9)

OGGASIONA

The Home Office and City
COMMUNITY DEVELOPMENT
in association with
The Institute of Local Gov

Dear Peter

People were more

Peterborough. Peter Hawkins, Frank Gil
that they can meet members of the General Synod
July 5th, as a preparation for the debate. Peter
Hawkins and Richard Wootton have undertaken
CMS and USPG during the afternoon of July 5th
deployment of overseas Bishops during the

I hope to be present at both meetings. I shall
open to any of you who are able to be in London
Discussion with General Synod members will be
General Synod Paper CS 328, which Giles has
you who cannot be present have any comments
could be offered to General Synod members
will pass them on.

I have heard again from Peter Schnitzler
meeting in November 1978, and I have written
decision on this until after we have made a
In the meantime I shall keep in close touch
about this matter.

3

PA2506/5/1/59

/1-23 File relating to Community Relations

1977-78

Contains a copy of the home office report entitled 'Coventry Community Development Project Background and Progress', papers relating to the Coventry Community Relations Council, including minutes and other documents regarding race relations.

previous reference: E30 (2)

interested in direct action

ll and Jack Pawsey have confirmed
al Synod at 7.30 p.m. on Tuesday,
te on the following day: Peter
aken to meet staff members from
ly 6th to discuss the possible
he time of the Lambeth Conference.

ngs myself and they are, of course,
n London and wish to be present.
ill very likely centre round
has sent to you, and if those of
ents to make on th
rs, please send th

ider encouraging
itten asking him t
t at the beginning
ouch with Bernard

PA2506/5/1/59/1-23
previous ref. E30(2)
Not sub-numbered
Material to be removed.

The

History
Community

> This project shall
be continued &
developed.

of the

PA 5/1/59.

Development
Project
in Hillfields, Coventry

A Scrapbook of Cuttings from Five
CDP Papers:

a great beed

J.
Bennington,
Project
Director

- 4.) CDP in Coventry: The Second Phase Strategy and
Key Areas of Need } John Bosclyette, Nick Bond - the
5.) CDP Broadsheet } Helen Brown, John Bennington - the
Jim Howard, Geoff Sharp - Action
Team

the heat outside,

I WAS BORN

just outside Bombay.

in Greece and Zimbabwe in Rhodesia.

in the centre of France;

Yorkshire

200

SECOND
ON MASTER

(c) The black and Asian communities were feeling at considerable risk by the increase of prejudice and the openness with which many people now voiced their opposition and hostility. The National Front publicity had brought out latent feelings and resentments from the white communities at adult and schoolchildren levels and many black families were afraid of being forced to leave or be compulsorily re-patriated.

(d) Representatives felt that there was appalling ignorance of the whole problem by most white people who had no knowledge of the new communities and no adequate statistics except those that were constantly bandied about by politicians and only served to reinforce the idea that black communities were undesirable and a drain on the community. There was a great need for re-education about a multi-racial society and about the positive contributions made to the work forces of the city and to essential services.



caught up in the
Coventry by coach on

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"M

be here at the begin
peace.
"In 1968 John
spot and this
neace events we

Search **"Yoko Ono"**.

– Nothing appears in
the search results.

Search **"acorns"**.

– **1** entry appears:

acorns were brought to Coventry

The contro

Two shoppers enjoying their lunch today . . .
sitting on the John Lennon

PA2506/10/2/34

/1-6 File relating to John Lennon Acorns

1968

Contains press cuttings regarding: 'Service aims to ease pain of loss', 'Sitting on the Lennon Exhibit', and 'Lennon to replant acorns'.

previous reference: 111 (9)

versial seat

PH2506/10/2/34 (1-6)

39

John Lennon, Ono
John Ono

Lennon to replant acorn

REMOVAL HAS 'UPSET' BALANCE

Evening Telegraph Reporters

BEATLE JOHN LENNON and Japanese artist **Yoko Ono** plan to return to Coventry to replant two acorns under their "garden seat" sculpture in the gardens of Coventry Cathedral ruins — which were moved by Cathedral staff.

At the Beatles' "Apple" boutique in London a spokesman for John Lennon and Miss Ono said: "They think it was unnecessary to move the acorns, which were a vital part of the piece of sculpture."

"Moving them will upset the balance of the creation. John and Miss Ono are very cross. The acorns were planted very carefully in an east-west position."

"John says they are going to return to Coventry as soon as they get a spare moment and replant the acorns."

£4,500 insurance

for World Peace

unaware that they are
a seat.



The controversial seat in the gardens at Coventry Cathedral ruins. Its official title is "Yoko by John-Ono by Yoko."

John Lennon and Yoko Ono as pictured in the official catalogue describing the "sculpture." The acorns were brought to Coventry in the two white plastic plant pots before planting — and moving.

A Cathedral spokesman said today: "The acorns and the seat were originally put in front of the Chapel of Unity for security reasons. Then later it was decided that it would look better in the cathedral garden, where it still is." The main sculpture exhibition is inside the cathedral ruins, and includes pieces by Barbara Hepworth and Henry Moore.

Mr. Fabio Barracough, an assistant in art at Rugby School, who is chairman of the exhibition, said: "The acorns and editor said that the piece of Ono piece was never rejected from the exhibition."

He said: "It arrived, as an entry, too late and was given special consideration."

'Overruled'

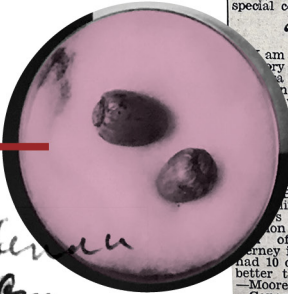
Mr. Barracough is directly responsible to the very panel — Henry Moore and Barbara Hepworth. I spoke with him on the phone while John was in Coventry, and they told me the powers of

Mr. Barracough claimed that Stephen Verney, who instigated the exhibition, over-ruled the decision to allow in the Ono sculpture.

Mr. Barracough added: "The decision of the organising committee was to allow in the Ono sculpture. The decision of the organising committee was to allow in the Ono sculpture. The decision of the organising committee was to allow in the Ono sculpture."

Canon Verney said that he had not over-ruled the decision of the organising committee.

The "sculpture"



with love.

*John Lennon
Yoko Ono*

He said: "I spoke to Henry Moore and Barbara Hepworth and we agreed between us that the Lennon-Ono piece would not fit in with the remainder of the exhibition inside the ruins."

"We agreed it should go on display outside, and the gardens were eventually chosen. The whole exhibition was planned last January, and the Lennon-Ono piece came late."

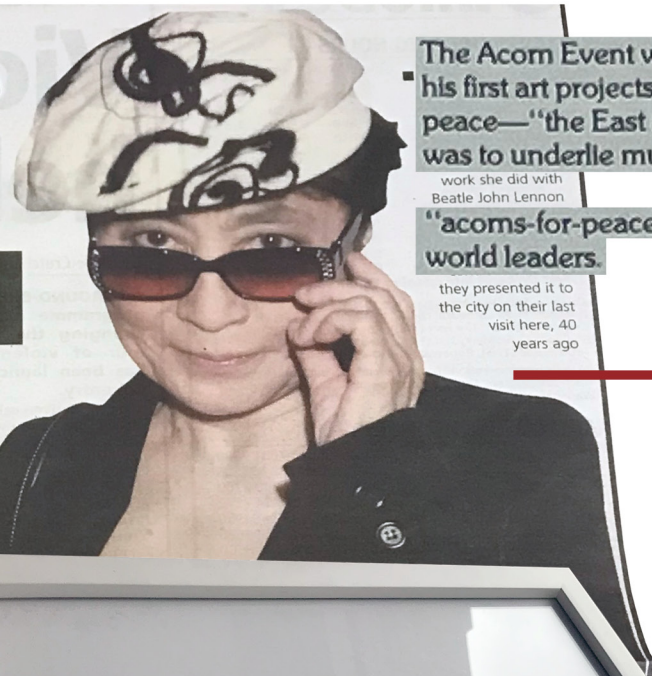
"Other members of the organising committee were strongly against the Lennon-Ono sculpture going inside with the other exhibits."

The Lennon-Ono sculpture, entitled "Yoko by John-Ono by Yoko" is described by the artists as "this is what happens when two clouds meet." In the catalogue, Mr. Anthony Fawcett, a member of the organising committee, says: "The thoughts behind it are beautiful."

Visitors are supposed to sit on the seat and contemplate the acorns beneath, growing. Yoko Ono says: "The piece is John's idea, but it was so good that I stole it."

Canon Verney says the sculpture: "I am very happy with it. It has two important things to say: firstly sit and think of an acorn growing into an oak, and secondly try not to take yourselves too seriously."

JUNE 20 1968



The Acom Event was his first art projects with Yoko, but also peace—"the East and West coming together," was to underlie much of his philosophy and

work she did with Beatle John Lennon

was the forerunner of the

"acom-for-peace" which John and Yoko later sent to world leaders.

they presented it to the city on their last visit here, 40 years ago

this
is
what
happens
when
two
clouds
meet



WISH TREE

Make a wish
Write it down on a piece of paper.
Fold it and tie it around a branch
of the wish tree.
Ask your friend to do the same.
Keep wishing.

y.o.

"Yoko by John—John by Yoko"

Dishing up an event at
Coventry Cathedral, where
the East meets West, Acom
'Living Sculpture', was initiated
in June 1968.

This afternoon Yoko was dedicating two Japanese oak trees to complete that work, to celebrate her life and work with Lennon and in recognition of Coventry's commitment to peace and reconciliation.

She said: "I am very pleased to dedicate the planting of these beautiful trees to the spirit of peace throughout the world. I am proud to carry on the work that John and I did together to spread this highly important message."

Today's visit heals a near 40-year rift between Yoko and Coventry Cathedral.

In 1968, the pair made a contribution to a major exhibition of British sculpture in the Old Cathedral ruins.

It consisted of two acorns planted in white pots beneath a white wrought-iron circular seat and was one of the couple's first peace events.

But the work was banned from the main exhibit area in the ruins. The organiser said John and Yoko's effort worked well as a garden seat and it was a nice thought to sit and watch acorns grow - but it wasn't sculpture.



at the beginning of the month of

John and I sat close to this very
this was to be the first of many
nts we did.

FRIDAY, OCTOBER 14, 2005

a cha



DO YOU REMEMBER

Coventry '68



People a

The search for

"people and cities"

includes:

What

Press Release

1

PA2506/17/3/2

/1-16 File relating to People and Cities

1968

Contains information relating to the People and Cities conference held at Coventry Cathedral, including a report from the Centre for Group Studies regarding 'Surveys as a Means Activation and Vitalisation', a synopsis of C.A. Doxiadis' speech at the Coventry Cathedral Conference, a booklet of Conference members/staff, a list of participants which include African participants, American, Asian and European participants, some working papers and conference reports, as well as other booklets and a photograph.

previous reference: P30 (2)

OF COURSE!

strongly influenced by the Cathedral at Albi

do they get in cities?

E95 (4)

Coventry Cathedral

What of those who have come from overseas to help build this

THE NIGHT WATCHMAN

HIS flowing beard may remind one of that perennial favourite, Santa Claus, but Mr. Udham Singh Giny has only one thing in common with Father Christmas—he works the same hours.

You can find him any night from 8 o'clock to 7 o'clock in the morning in the calm and serenity of Coventry Cathedral.

Fifty-seven-year-old Mr. Giny who left the Punjab seven years ago, confesses not to be an Anglican: "I am a Sikh, but this is the house of God and I am happy," he said.

A married man with a family of three sons, Mr. Giny's responsibilities as night watchman at the Cathedral began eight weeks ago.

He is also an important man in his own church and is on the Ramgarhia Sikh Temple Committee. What does Mr. Giny do with himself during the long, quiet hours in the depths of the Cathedral.

"Well, after I have secured all doors and windows, I generally sit down and read some books in Punjabi."

These men, already with a long list of places in which they have used their skills, will soon disperse to other places. But it is clear that Coventry Cathedral will remain a milestone in their respective careers.

SUPREME CHALLENGE FOR CONTRACTORS... AND HOW TO

Built to Last a Thousand Years

FOR the internationally-known firm of contractors, John Laing Construction Ltd. the building of the new Coventry Cathedral was a supreme challenge. The old Cathedral took 25 years to build. The new one was to be completed to the highest possible standards in seven years and to be constructed in England in one operation for 300 years.

The old Cathedral, a symbol of undying Christian faith, had been the last of its kind. For the first time, the new was planned

and undercroft, and these were all placed by one man in a working time of 21 months. The monumental side walls of the Cathedral, set at an angle to the line of the building, carry a white coarse-textured plaster finish internally, which reflects the brilliantly-coloured light from the magnificent stained-glass windows of the Baptistry and Hallowing Places.

Silk Factory Relics

More recent associations were indicated in the presence of many pools of coloured silk and thread and fragments of spindles and wheels used in the silk industry—evidence of a silk factory which had existed during the 17th or 18th centuries.

Construction of the Cathedral foundations included the placing of more than 700 in situ concrete piles, 17 in. in diameter, to an average depth of 17ft. down to the solid sandstone. These were spaced at intervals of two feet along the line of the walls, each having a load-bearing capacity of 50 tons.

The extensive undercroft beneath the 14-in-thick reinforced concrete floor slabs was constructed in the form of a reinforced concrete shell. More than 4,500 cu. yds. of concrete and 123 tons of reinforcing steel were used in the construction of the foundations and undercroft.

A 6ft. central duct accommodating heating and electrical services extends beneath the entire length of the 270ft.-long Nave.

Separate Contracts

The first contract awarded by the Cathedral Reconstruction Committee was restricted to the foundations, undercroft, and walls up to the level of the Nave floor. This work was completed in 1956 and in December of that year the president of the Laing Group, Sir John Laing, signed the main contract for the construction of the superstructure of the Nave, together with the internal vault and the porch linking the new building to the ruins of the old, and including the Chapel of Unity.

In the construction of the new Cathedral, the use of modern craft techniques was essential. The sandstone, which harmonises well with the old, was quarried in the Holling in Staffordshire, whence it was transported by road to the site. Each stone was numbered to fit into the master plan.

Altogether, 34,000 stones, averaging about two cwt., were used and each was individually worked. Some of the stones varied between 10 and 15cwt. and the largest were a ton in weight.

and undercroft, and these were all placed by one man in a working time of 21 months. The monumental side walls of the Cathedral, set at an angle to the line of the building, carry a white coarse-textured plaster finish internally, which reflects the brilliantly-coloured light from the magnificent stained-glass windows of the Baptistry and Hallowing Places.

The Cathedral roof was constructed in 4-in-thick shell concrete, of low pitch and spanning 90ft., clad externally with copper and specially treated internally for sound absorption.

The Cathedral includes—

The Project in Terms of Materials	
Approximate total quantities of materials used in the construction of the Cathedral include—	
Masonry	5,250 tons
Concrete piles	700
Copper roofing	27,000 ft. super
Marble flooring	27,000 ft. super
Heating coils	27,000 ft. super
Stained glass	4,500 ft. super
Concrete blocks	45,000 ft. super
Concrete	6,000 cu. yds. (8,700 tons)

It is supported by reinforced concrete primary beams and secondary beams of a coat hanger shape, the horizontal part of the "coat hanger" being post-tensioned by the Freyssinet system.

Immediately below the roof is the vaulted canopy of timber set between concrete ribs and spaced to permit maximum flexibility of acoustic control and lighting arrangement. The canopy, designed to symbolise medieval fan tracery, is supported by 14 slender tapering concrete columns, each 62ft. high and weighing about nine tons. The columns were transported from Bridport, each in three sections which were glued together on site, and stressed and placed in position "bronze" shoes" only two and a half inches square. The canopy beams were then cast on top of the columns.

One outstanding feature among

GERMANS' PART IN RECONSTRUCTION

WORK on restoration of the vestries of the ruined Cathedral has been done by a party of Germans—mostly young people—who are members of an organisation which aims to make good some of the damage, moral and material, of the war years.

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THE HOPES AND ASPIRATIONS OF AFRICAN NATIONALISM

by Mr. K. E. de Graft Johnson, Senior Lecturer in Sociology, University of Ghana

You realise of course that in the space at my disposal it will be rather difficult for me to give an effective voice to the hopes and aspirations of over 230 million people scattered over a whole continent and broken up into 25 countries, speaking over 600 dialects and with very different political systems, historical traditions and cultural forms. Africa too suffers from the problems of dependent colonies, the general problems of overcrowding in the cities and the drift to the towns. Africa does not have too many cities, and most of them, in tropical Africa at any rate, are quite new. The majority of people who live in these cities are first generation city dwellers, which means a lower city population, but also that the drift to the city is much faster, and the cities are growing at a much greater rate than the city authorities are able to provide facilities for.

The rural areas are far more diversified but people go to the cities because they want city things, because power is there, and if you stay in the rural areas you get nothing done. They have to go to the cities to see the Ministers and the civil servants and the diplomats and the big business men. The young may go to the city for its glamour. People go to the cities, again, because the basic facilities of life can be found there - electricity, water, hospitals and schools. You may not even have transport to take you to some of the rural areas. Again, people go to the cities because they want jobs, either because they have had a little education and realise that in the types of jobs available in rural areas they will not find the kind of challenge they want, or because they are better educated and have little chance of finding an adequate job in these areas.

To the city, then, come all kinds of people: the young and educated, the adventurous, the dissatisfied and sometimes people who do not have too great a respect for law. There are those, of course, who wish to escape from the custom-bound atmosphere of the rural area. There are

4.

WEEK 1

Monday 17 September to Friday 21 September

INTERNATIONAL SEMINAR

To create a greater awareness and understanding of the origin and nature of the 'global' urban society of our time: and of the dimensions and character of the crisis situation it faces.

Monday 17 September	10.00 to 12.00	Technology & World Development
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Tuesday 18 September	10.00 to 12.00	A VISION OF EUROPE A contemporary view of European Society, and presentations from people involved in East & West Germany
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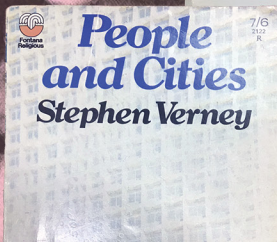
PA2506/17/3/5

/1-34 File relating to People and Cities Conference

1968

Contains a report on Madras (India), Lanus (Argentina), Glasgow, Chicago, Accra (Ghana), reports from Coventry and Warwickshire, working papers, a report about the hopes and aspirations of African Nationalism by Mr K.E. de Graft Johnson, and other conference papers.

previous reference: P30 (5)



**People
and Cities
Conference**

Coventry '68



3

PA2506/17/3/6

/1-42 File relating to People and Cities Conference

1968

Contains letters from delegates who attended the 1968 People and Cities conference. Also includes some postcards and conference reports.

previous reference: P30 (6)

4

PA2506/17/3/7

/1-17 File relating to People and Cities Conference

1968-69

Contains letters from delegates after the conference, including letters from India, Kelowna, Michigan, Nottingham, Czechia, Philadelphia and Transvaal.

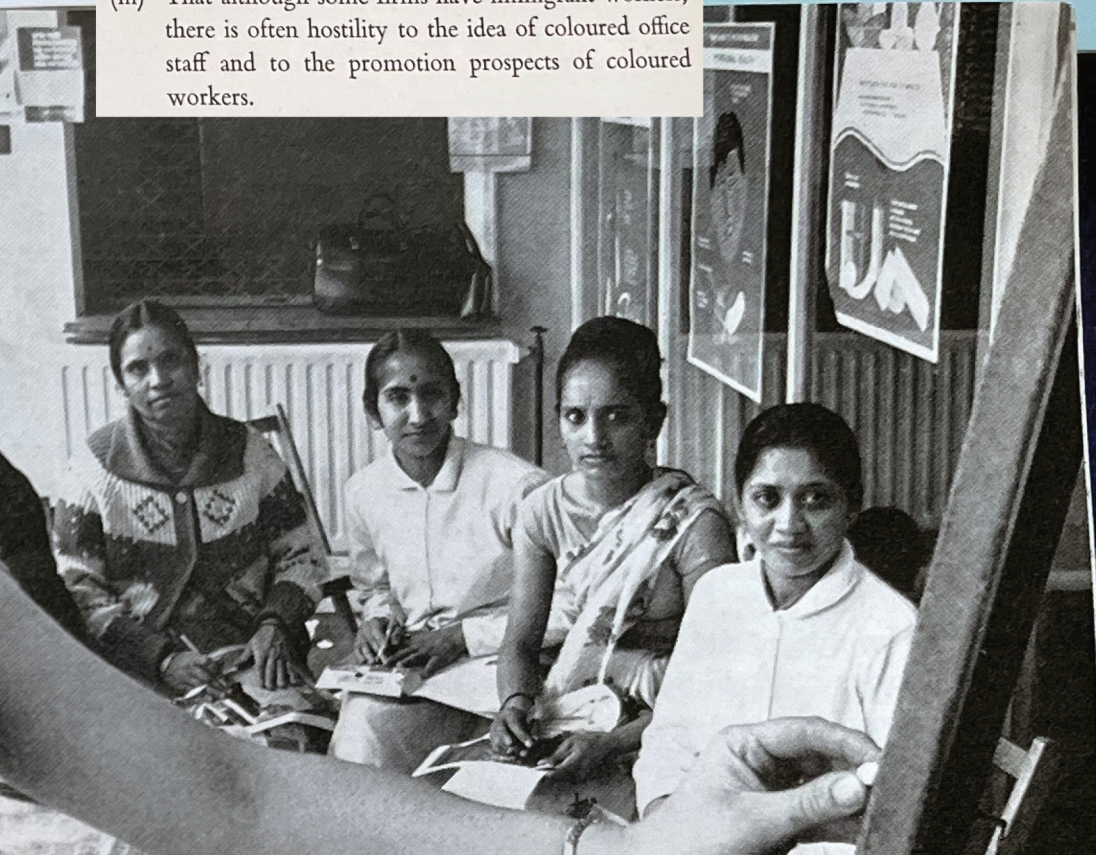
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drift towards the cities

escape from the controls and obligations of the extended family

The **Political and Economic Planning Report** on racial discrimination in Britain (April 1967) showed for the first time the extent of discriminatory practice in employment, producing evidence to show:

- (i) The higher the qualifications and ability of immigrants the more discrimination was claimed.
- (ii) That there is a serious gap between “official” pronouncements by employers and unions that no discrimination exists and the actual practice of some personnel staff and gate-keepers etc. who effectively maintain a colour bar.
- (iii) That although some firms have immigrant workers, there is often hostility to the idea of coloured office staff and to the promotion prospects of coloured workers.

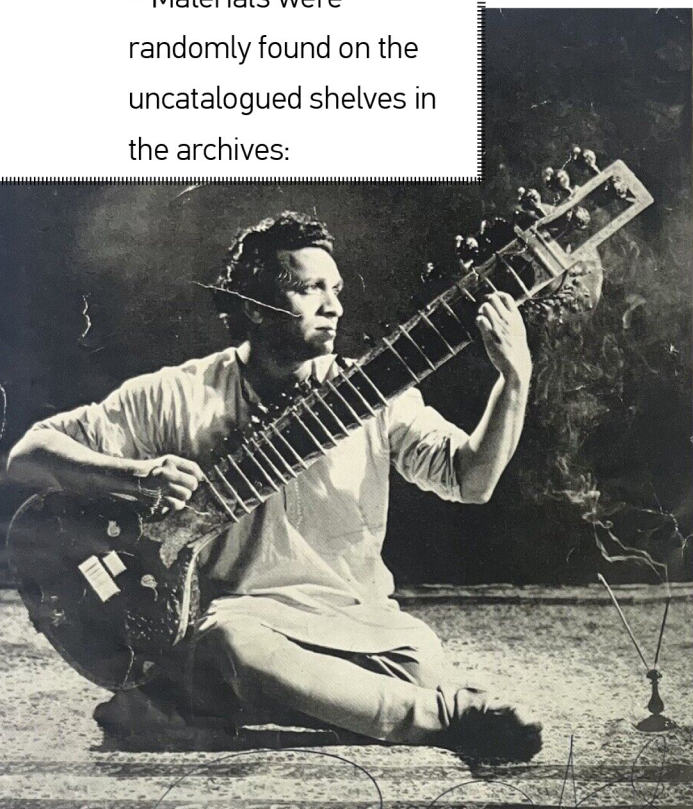


Search “Ravi Shankar”.

– Nothing appears in the search results.

– Materials were randomly found on the uncatalogued shelves in the archives:

Since 1962 concerts have been given by the Munich Bach Choir, Saint Michael's Singers, the choir of Westminster Cathedral, and Saint John's College in Cambridge; orchestras have included the London Symphony, BBC, City of Birmingham, Bamberg, Halle and Berlin Philharmonic; recitals have been given by Ravi Shankar, Yehudi Menuhin and also, during the summer months, by many distinguished organists. Duke Ellington and his Orchestra have played in the Cathedral and there has been a series of concerts to celebrate the foundation of an English branch of the Heinrich Schütz Society. New music, for liturgical use, has been commissioned from William Walton, Adrian Cruft, Graham Whettam, Richard Rodney Bennett, Bernard Rose, Elizabeth Lutyens, Herbert Howells, Tony Hewitt-Jones, and John Hotchkiss. [The funds necessary for these commissions have, in part, been supplied by the Friends of Coventry Cathedral.]



RAVI SHANKAR

Alla Rakha . tabla

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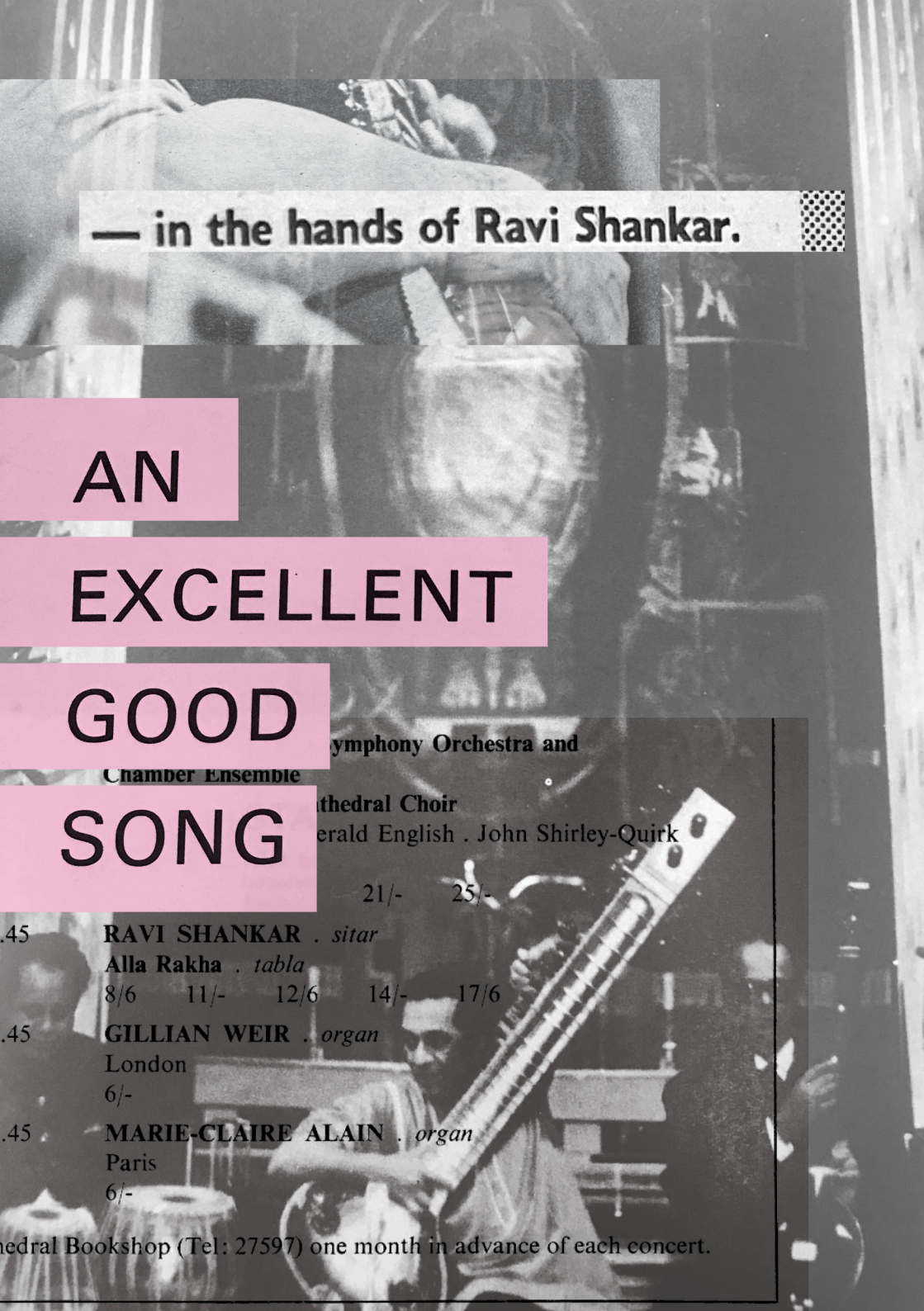
10 June

24 June

two
shillings

SATURDAY 6 MAY 1967 at 7.45

Tickets from Cath



— in the hands of Ravi Shankar.

AN
EXCELLENT
GOOD
SONG

Chamber Ensemble
Symphony Orchestra and

Cathedral Choir
Gerald English . John Shirley-Quirk

21/- 25/-

.45 RAVI SHANKAR . *sitar*
Alla Rakha . *tabla*

8/6 11/- 12/6 14/- 17/6

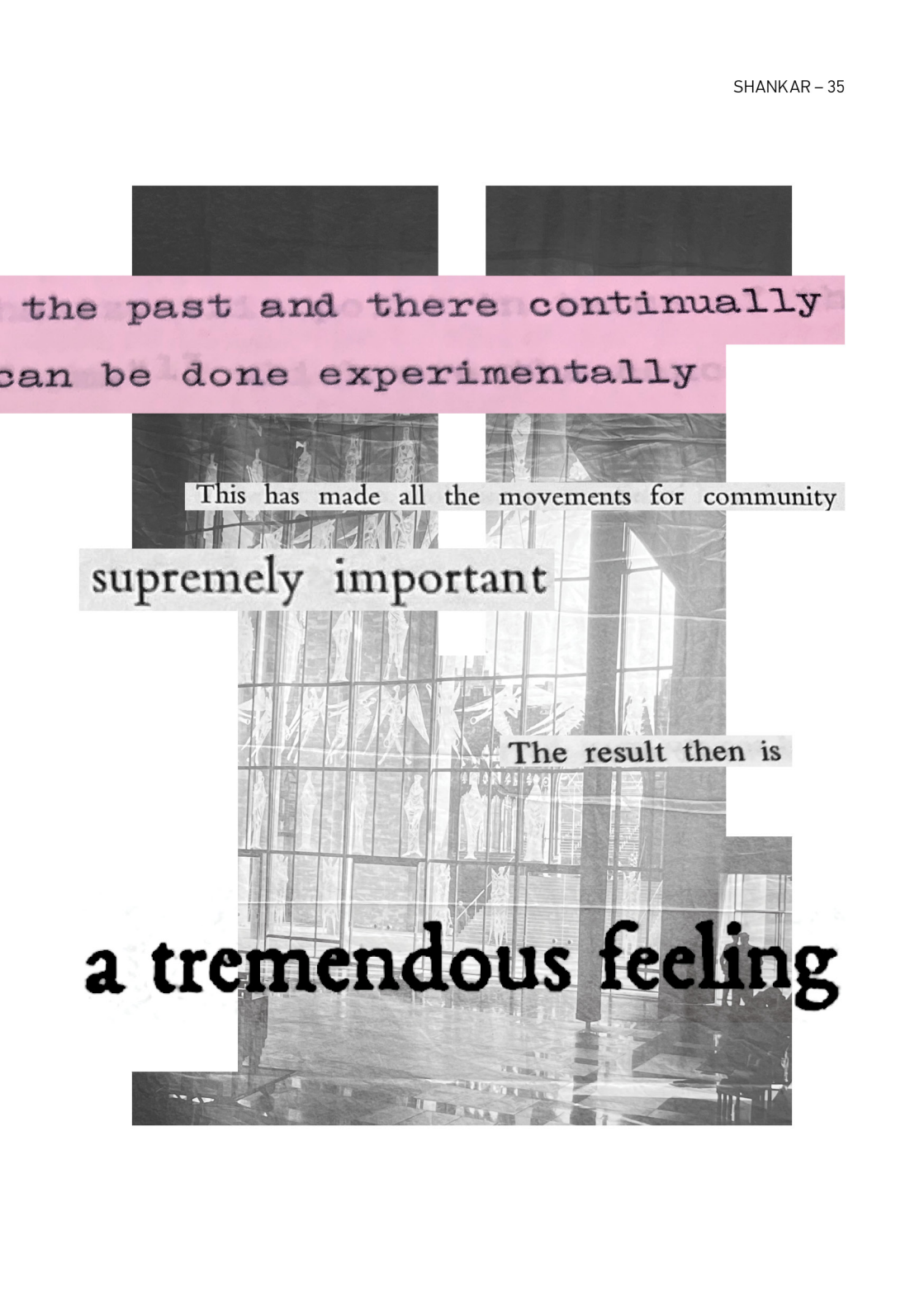
.45 GILLIAN WEIR . *organ*
London
6/-

.45 MARIE-CLAIRE ALAIN . *organ*
Paris
6/-

Cathedral Bookshop (Tel: 27597) one month in advance of each concert.

There has been in
is an awareness of what





the past and there continually
can be done experimentally

This has made all the movements for community
supremely important

The result then is

a tremendous feeling

something that jars on the picture

In making an index experimentally as a zine, you'll find yourself engaging in live composition of a visual essay. This involves revisiting each page of your essay, sometimes with an idea, sometimes intuitively, until you see some sense in it and you're happy to "lock it" and move on to the next one.

Each composition is a small achievement of balance between the urge to familiarise with the materials and narratives that have been (or could be) indexed in the archives, and the defamiliar effects of the unexpected links you find among them through experimental collaging. You have to read closely again and again through the source material. You read images and paragraphs as a whole, and you read the words and details inside them separately as structural elements too. These are the elements you use to compose a new reading of the archive: by de-composing their established indexical continuity and re-composing a visual rhythm.



carried in the mind's eye.

The zine index is a space of re-connection *among* and *with* each search term in the archives, and this is the case both when reading and making it. As a composer you are also the first reader of what you compose. This makes you see how traces can act as frames, and therefore, you understand the importance of leaving them. The contents of each indexed file in the archives establish the boundaries of your unregulated visual composition and contain what is otherwise a never-ending process. This is also where two can keep track better than one – the co-composers hold each other accountable towards their common goal.

Eventually, you always pause, you never end. You extend a stage of your practice to the world like adding notes to a minor score. You hope for readings that will see the present through the past and imagine a future through solidarity and compassion for all that is felt, for all that is composed, for all that is.

George Kalivis

first Catharina church of
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Relations and Christian
Responsibility

Post Box, Regional Development Officer
ative Consultant, Chaplain, Coventry Cathedral

and the future conflicts in our world may well be
the race, and race, matter of conflict between
black and white. This lies behind the new
thoughts that are emerging from the an-culture
front.

Racial differences between minority groups
are always a contributing and aggravat-
ing factor in community dislocation.

Many social religions, including Christianity,
have some concept of the 'Unity of mankind' or
the brotherhood of Man. In theological terms
at least there is a supposition that the similarities
joining the human race together are greater
than the differences. Christianity believes that
there is neither Jew nor Greek, neither bond or
free, and that all men are made in the image of
God.

Peoples

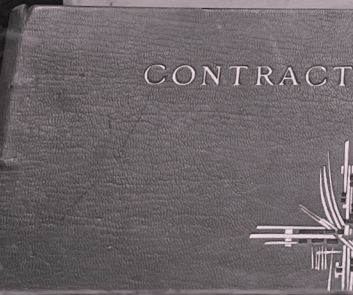
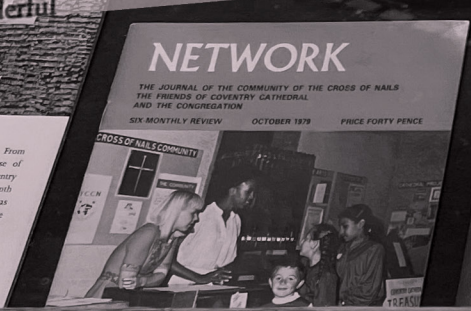
recorded

COVENTRY
CATHEDRAL

Church +
men who made it

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Saxon earl of Mercia and his wife, the Lady Godiva. From
1100 to 1539 the bishop of the medieval diocese of
Coventry and Lichfield was the mixed abbot of Coventry
and its priory church his throne. Rebuilt in the thirteenth
century, in the austere and delicate early Gothic style, it was
the greatest cathedral church of the Midlands. When in the
ecological revolution of Henry VIII's reign the monas-
teries were dissolved, alone among English cathedrals it
was undamaged and became a ruin. Only the bases of its
pillars survive. But the site of its ancient altar lies close to
that of the great twentieth-century cathedral which has been
built as the successor of the second Coventry cathedral
which the German bombs destroyed in 1940.



Do Not Lean On

Mr. Adam Stocks, senior agent for the main contractors, checking his progress chart during the final stages of the Cathedral's construction.

Sir Fordham Flower

...struction in
other two are the preser
of the committee, Col. S
Flower, and another me
committee, Mr. Julian H
In his recently-publish

AN INTRODUCTION TO THE WORKERS WHO BUILT CATHEDRAL of Many Nationalities All Dedicated

THY family
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60lb. and equalling 320.
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progress

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foundations were completed.
He has been responsible for the
mass of masonry—34,000 blocks of
pink Hollington sandstone have been
fitted into their proper places under
his guidance and largely by his
hands.
Mr. Ratcliffe, a native of Preston,
was apprenticed to his father, a
stonemason for 50 years. With the
completion of Coventry Cathedral he
himself has spent 40 years demon-
strating the stonemason's art. His
work is to be seen in many buildings
in this country, but this was the
first time he had helped to build a
cathedral. And it was the first time
he had worked as an employee and
not as his own master.

...tremendous inspiration, this build-
ing for posterity," he says.
"I like the design from a mason's
point of view. The old cathedral
stood for 600 years, but this new one
will stand for much longer. Every
block of stone stands on its natural
bed. There are no mouldings, and
nothing will decay or drop as time
passes. The design will help
weathering."
Mr. Ratcliffe looks on the stone-
work of the Baptistry window as
probably his finest piece of work in
this cathedral. One can perhaps
imagine the great satisfaction he
felt when he set the keystone in
place—a perfect fit—at the top of
this great curving window which
will surely be regarded as one of the
outstanding features of the building.

Craft Revived

Coventry Cathedral he will tell
you, brought a revival in the mason's
art, but there were never more than
eight masons engaged on the task
at any stage.

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onemason
3-year-old
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Mr. Ratcliffe has spent five and
a half years in Coventry. He has
seen fellow workers come and go but
nothing to him. Coventry's cathedral was
something that he wanted to see
through to the end. "It has been a

WAS there ever an
important job in
England in which Scots-
men did not have a part?
Eric Stanley Macleod, aged 54,
whose home is now at Watton,
near Thetford, Norfolk, has been
with the cathedral's builders, John
Laing Construction Ltd., since 1934
and is a foreman bricklayer.
Brick is a rarity in the cathedral

Crowning Memo

"This cathedral stands
crowning memory in all
done," he says. "There
has been built in seven
as the old cathedral
hundred years to com
one realise that it has
derful job by all conce
great experience for
work on something like
not forget it easily."

Just as one inevitab
Scotsman on the cath
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'Job in Century

Among them has be
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What of those who
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He worked on the la
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helped to erect and

Progress in Letters

From St. Mary's, Jamaica, two years ago came Cyril Brown (now 49) to work as a general labourer. "It has been a happy time for me," he says. "I was brought up as a Christian and have been proud to play a part in the building of this cathedral." Mr. Brown's letters to relatives in Jamaica have regularly recorded progress on the cathedral.

Birmingham Post (18 May 1962)

I WAS BORN in India and when I was eight years old my father took me to see the caves at Elephanta, just outside Bombay.

This was the first architectural experience of my life and it is still vivid. The vast chambers carved out of solid rock, rich in sculpture and intricate detail, gave a tremendous feeling of size; the cool temperature inside contrasted with the heat outside, and the dim lighting revealed features of the interior only after the eye had got used to darkness.

Basil Spence, *Phoenix at Coventry: The Building of a Cathedral* (1962)



Mattering Press